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society to the whole world, and say that existence itself is social, and that the universe is an infinite society. The forces and laws operative in society seem to furnish a comparatively simple type of what is found in the world as a whole. The sociological theory is preferable to the mechanical, because the latter gives only an abstract view of things, taking into account merely quantitative relations in space and time. "The biological conception of the universe as an organism is better than the mechanical; but the idea of life which it supplies is resolved into the mechanical idea of movement and the psychological idea of appetite." When one remembers the haze which envelops the word 'society,' one must feel that clear and full definition of this word would aid greatly in getting to the central point of the author's ontology. As a second main feature of the author's philosophy, one may note "the substitution of the view, that all beings are penetrable and in communication, for the Leibnitzian doctrine of the impenetrability of all things." The corollary of this is the theory that, fundamentally, the multiplicity of individuals is a unity. "Monism is the final point of view, of which physical atomism and psychical monadism are the preparation" (Introd., p. 11). The third important step is to make will the inner essence of the world. "Philosophy will see in physical energy the external expression of psychical energy, that is, of will, which is omnipresent, and constitutive of reality itself" (Introd., p. 11).

D. R. MAJOR.

Le bien et le mal. Essai sur la morale considérée comme sociologie première. Par E. DE ROBERTY, professeur à l'université nouvelle de Bruxelles. Paris, Félix Alcan, 1896. — pp. xxiv, 237.

Le bien et le mal is the first of a projected series of four or five volumes, which together will make up a work to be called *L'éthique*. The title of the initial volume is certainly misleading. Little is said about good and evil, beyond a definition and a statement that both of these terms are at bottom identical. The grounds for this surprising assertion are found in the fact that both egoism and altruism may be at one time harmful and at another useful, and in the further fact that the immoral members of the race would gladly become paragons of virtue, were not social conditions such that they can get more of what they want by remaining as they are. We are also informed that morality means the possession of such qualities as fit the individual to be a member of the social organism, for which reason ethics is really a branch of sociology. The elucidation of these views occupies, perhaps, one-fifth of the book. The remainder is devoted to a discussion of the methods of ethical investigation. All possible schools of moralists, according to our author, are reducible to three, namely, the theological, the metaphysical, and the scientific. His definition of these three stages in the progress of human thought, while not precisely identical with that of Comte, is merely a variation of the famous theory associated with the name of the father of Positivism. All of the present-day moralists, we

learn with regret, are still wandering in the deserts of theology or metaphysics. This holds as truly of the evolutionists as it does of the other authorities on ethics. For, as is set forth by a process of reasoning which has at least the merit of being sufficiently ingenious to be amusing, the evolutionists are, properly speaking, agnostics, and is not an agnostic a metaphysician? M. de Roberty evidently looks upon himself as the Moses who is to lead us out of the wilderness; but as for ourselves, we find it impossible to share his feeling of confidence in the outcome.

F. C. SHARP.

The Will to Believe, and other Essays in Popular Philosophy. By WILLIAM JAMES. Longmans, Green & Co., New York, 1897.—pp. xvii, 332.

A volume of addresses and articles which have already appeared in various Reviews, and which express in different relations the same general attitude, described by the author himself in the Preface as that of ‘radical empiricism’ or ‘pluralism.’ “He who takes for his hypothesis the notion that it is the permanent form of the world is what I call a radical empiricist. For him the crudity of experience remains an eternal element thereof.” The essays are: ‘The Will to Believe’; ‘Is Life worth Living?’; ‘The Sentiment of Rationality’; ‘Reflex Action and Theism’; ‘The Dilemma of Determinism’; ‘The Moral Philosopher and the Moral Life’; ‘Great Men and their Environment’; ‘The Importance of Individuals’; ‘On Some Hegelisms’; ‘What Psychical Research has accomplished.’ (Review will follow.)

Recent Advances in Theistic Philosophy of Religion. By JAMES LINDSAY, B.D., B.Sc., F.R.S.E., Examiner in the Philosophy of Theism to the Associated Theological Colleges, British and Colonial, etc. William Blackwood and Sons, Edinburgh and London, 1897.—pp. lvi, 547.

The preface of this work states that it not only contends for the progressiveness of theism, but “seeks more especially to prove the actual progressiveness of recent theistic thought.” The mode pursued is critico-speculative. The author believes the prime need of to-day to be one of synthetic power and constructive intellect. He seeks to “write as one conscious of the evolutionary atmosphere in which the thought of our time lives.”

The work consists of three divisions,—Recent Philosophy of Natural Theology, Recent Philosophy of Theism (God), and Recent Theistic Philosophy of Religion (Man); but these divisions “are not meant to be taken in any other sense than as a convenient general arrangement, and are not designed to convey that what stands under any one of these divisions